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Thomas Paine.

*REVIEW OF A LECTURE DELIVERED BY REV. A. L.
LINDSLEY, D. D., IN PORTLAND, OREGON.*

Prove all things; hold fast that which is good.—Paul.

BY REV. A. C. EDMUNDS, M. M. D. D., I. P., F. L. A.



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THOMAS PAINE.

A Review of a Discourse delivered by Rev. A. L. Lindsley, D.D., in Portland, Oregon.

By REV. A. C. EDMUNDS.

On the evening of January 30th, 1876, the Rev. A. L. Lindsley, D. D., pastor of the 1st Presbyterian Church of Portland, Oregon, delivered a discourse on the "True Life and Character" of Thomas Paine. He took for his text—Prov. X: 7, and his discourse, if it may be dignified by that name, had one virtue, that of sticking to the text, at least to the "rotten" part of it. The Reverend speaker began by saying that—"It seems ungrateful to dwell on the errors of a man," etc. This was a fitting apology for the unmanly course of stepping so far from the path of propriety and truth as to make garbled extracts from the writings of an avowed enemy, as gems of historical facts, and presenting them to his audience as such. I will leave it to any intelligent mind if such conduct was not an insult to intelligence. It was virtually saying one of two things:—1st, "my audience is ignorant of the truth," or, 2d, "it is too sectarian to be honest." I cannot for a moment endorse either of these propositions, for my knowledge of human nature teaches me that the Reverend preacher's statements were repudiated by a large majority of his audience, and, by what I have since heard, by many of his warmest personal friends. But Mr. Lindsley is not alone in his work of vituperation. It has been the policy of ecclesiasticism for more than four score years. They have sought to blacken the memory of a patriot and a hero, by every unfair and unreasonable means—by unrelenting persecution during his life, and by spitting upon his ashes long after his death. How long, O Lord!—How long shall such injustice brood in the wallow of its triumph? Is it not surprising that a class of persons, claiming to be more than ordinarily upright in their intercourse with the world, should so persistently vilify the name of any man, or cast opprobrium upon the memory of the cherished dead? Is it not one of the stains on the fair face of modern civilization? But I am not surprised that it is so. Through the false teachings of christianity—ignoring the fundamental facts of nature; "making lies their refuge and under falsehood hiding themselves,"—misinterpreting God and degrading man, they are well prepared for the unholy work. It matters not how degrading the task, if it serves their purpose, they are ready to appropriate the means. This is a lamentable fact, too often witnessed in every-day life. It comes from living too much for another world and not enough for this. It is selfishness. NOW and HERE are words that never enter into the (sacred) vocabulary. "How to live," and not "how to die," is the problem that most concerns humanity. The lesson is practical, true and good. Let priests embrace it.

While listening to the Lecture of Dr. Lindsley, I was forcibly re-

minded of the words of Haydon: "Some persons are so devotional that they have not one bit of true religion about them." But this may be considered too pointed; therefore, I will notice, as briefly as possible, a few of the statements made by the Reverend lecturer. The limited space not allowing me to set forth all the points I might wish, or to respond with more than a mite of the testimony at my command. Dr. Lindsley says:

"Independence had entered into every discussion from the first." This rather indefinite assertion is calculated to mislead. The troubles leading to Independence properly date their origin in the policy adopted by the Mother Country in 1762-3, and never until near the close of 1775 was the subject of Independence broached with any degree of confidence, and then only in private. Paine's "Common Sense" was the first public appeal for a separation. Franklin assured Pitt that "no such idea as casting off their dependence was entertained by the Americans." (Gordon I, p 136.) This assurance was made shortly previous to the origin of the disputes between Great Britain and her American Colonies. Further proof is at hand. The allegation was made by Chalmers that it was the settled policy of the Americans to acquire independence. But the statement is not supported by the facts of history. It may be confidently affirmed that no citations from private letters, no consultations for such an object by any political leaders, no resolves of any public body, no act of any colonial assembly can be adduced to sustain such a charge. (Frothingham's *Rise of the Republic*, p 154.) It is true that the spirit of individualism that took upon itself new life in the days of the reformation, was feeling its way to the throne of empire, and the Americans were unconscious workers. Turgat said in a public discourse that "when America was able to take care of itself it would do what Carthage did." (1750, Bancroft's *Hist. U. S.*, IV, p 66.) In 1770 British soldiers in Boston shed patriot blood, but the immediate withdrawal of the obnoxious troops produced a sensation of confidence—"many hoped that the contentions between the two countries was finally closed." (Ramsay's *Hist. Amer. Rev.* p 70.) Whigs and Tories resented the extreme views of the enemies of British rule, and considered themselves fellow subjects with Britons. (Rise of the Republic, p 294.) Samuel Adams wrote: "I would wish to have the humanity of the English nation engaged in our cause and that the friends of the constitution might see and be convinced that nothing is more foreign to our hearts than a spirit of rebellion. Would to God they all, even our enemies, knew the warm attachments we have for Great Britain, notwithstanding we have been contending for these ten years with them for our rights." (Letter to Chas. Thompson, June 2, 1774.) Washington said: "It was not the wish of that government (the Continental Congress) to set up for independence, yet they would not submit to the loss of rights essential to the happiness of every free State." (Rise of the Republic, p 369.) And further—late in 1774 Washington wrote: "I am well satisfied that no such thing as independence is desired by any thinking man in all North America. On the contrary it is the ardent wish of the warmest advocates for liberty that peace and tranquility, on constitutional grounds, may be restored, and the horrors of civil discord prevented." Dated October 9, 1774—to Capt. Robt. Mackenzie. (Sparks' *Washington*, Vol. II, p 399.)

I have quoted enough to show the ignorance of Dr. Lindsley in reference to the facts pertaining to American Independence. I have certainly quoted authority as substantial as the word of the rever-

end lecturer, whose main effort was to belittle the part taken by Thomas Paine in the achievement of American Independence. But to sustain the position assumed by the learned divine, he brings his authority—The Mecklenburg declaration of Independence, as he is pleased to style it. The first account of these resolves is found in the Raleigh Register of April 30, 1819. The modern history of the affair culminated in 1842 in a memorial address to the Assembly of North Carolina. (See Wheeler's North Carolina, Vol. II, p 259.) These resolves (the Mecklenburg declaration) were supposed to have been passed by the committee at their meeting in Charlotte, May 20, 1775, but they have been critically examined by Hon. Hugh Blair Grigsby in his admirable discourse on the Virginia convention of 1776 (1855) and by Dr. Randall in his Life of Jefferson—Appendix No. 2, Vol. III, (1858)—who presents facts and reasonings adverse to their genuineness which seem to be conclusive.—(Rise of the Republic, p 424.) Parallel with the assertion we have just noticed, is another as glaringly incorrect: "All questions, save one, had been settled when Paine came to this country." What a happy condition for a country. Only one disturbing question to be settled and all will be peace and millennial joy. Fond illusion of a visionary. Every person having a mere smattering of American history knows full well that at the very time when our revolutionary fathers were sending their petitions to Great Britain, full of their assurance of loyalty, full of assurance that they were devoted to the Mother Country, and that they only wanted to be placed back where they had been up to 1763—every person, I say, must know that Thomas Paine, at this time, came out boldly for Independence.—See American Encyclopedia, Vol. 12, p 664. But what are the facts, for facts are preferable to fiction, at least to honest, intelligent and reasoning minds. What the particular question was that remained unsettled, the revered lecturer did not very lucidly inform his hearers, and so, in review, I will take a wide range and thus capture the whole flock. The English enemies of America were endeavoring to impress upon the ministry and the crown the idea that the colonies were intending to cast off British allegiance. But this false charge was indignantly repudiated by all the leading men of America. But these repeated assurances of loyalty did not soften the conduct of an effeminate ministry, and the result was the boon of freedom.

Jefferson, in his notes on Virginia, (p 165 ed. 1825,) says of Virginia: "It is well known that in July 1775, a separation from Great Britain and the establishment of a Republican Government had never yet entered into any persons mind."

The Pennsylvania Assembly, November 9, 1775, instructed their delegates in Congress to endeavor to restore harmony between Great Britain and her colonies, using this language: "We strictly enjoin you, in behalf of this colony, to dissent from and utterly reject any proposition that may lead to a separation from the Mother Country.—See Life of Reed, Vol. I, p 155. The Assembly of New Jersey, November 28, 1775, used nearly the same language. The Maryland Convention, December 7, 1775, ordered a declaration to be placed on the Journal which avowed that the people of that province never did nor do entertain any views or desire of independence. The New York Provincial Congress on December 4, 1775, declared that none of the people of that colony had withdrawn their allegiance, and that their turbulent state did not arise from a desire to become independent of the British Crown, but from oppressive acts and the hostile attempt of the minority to carry them into execution. The Del-

aware Assembly instructed its delegates to promote reconciliation. Thus the middle colonies presented a solid front against all approaches toward independence.

Here we find, at least, "one" question not settled at the date of Paine's arrival in America. But a few months wrought a wonderful change. "Common Sense" appeared in January, 1776, and six months produced a complete revolution in public opinion. If this master piece of Paine's did not do the work may it please the calumniators of Paine to tell us what agent did; for evidently it was not the work of chance and did not beget itself. The witnesses speak for themselves:

Samuel Adams, one of the most bold and sturdy patriots of the Revolution, and a signer of the Declaration of Independence, in 1802, in a letter to Paine, lamenting the publication of the "Age of Reason," says:—

"I have frequently, with pleasure, reflected on your services to my native and your adopted country. Your 'Common Sense,' and your 'Crisis' unquestionably awakened the public mind, and led the people loudly to call for a Declaration of our National Independence."

Gen. Washington to Gen. Joseph Reed, March, 1776:—"By private letters which I have lately received from Virginia, I find that 'Common Sense' is working a powerful change there in the minds of many men."

"A few more such flaming arguments as were exhibited at Fal-mouth and Norfolk, added to the sound doctrine and unanswerable reasoning contained in the pamphlet 'Common Sense,' will not leave numbers at a loss to decide on the propriety of a separation."—Gen. Washington to Joseph Reed, dated Cambridge, Jan. 31, 1776.

Benj. F. Lossing says:—"It (Common Sense) was the earliest and most powerful appeal in behalf of Independence, and probably did more to fix that idea firmly in the public mind than any other instrumentality."—*Field Book of Revolution*, vol. ii. p. 274.

Major General Charles Lee, fourteen days after the publication of "Common Sense," thus wrote to Gen. Washington:

"Have you seen the pamphlet 'Common Sense?' I never saw such a masterly, irresistible performance. It will, if I mistake not, in concurrence with the transcendent folly and wickedness of the ministry, give the *coup de grace* to Great Britain. In short, I own myself convinced by the arguments of the necessity of separation."

Samuel Bryan in speaking of "Common Sense" said:

"This may be called the book of Genesis, for it was the beginning. From this book spread the Declaration of Independence, that not only laid the foundation of Liberty in our own country, but the good of mankind throughout the world."

Johh Frost, L. L. D., in his history of the United States, says:

"During the winter of 1775-6, many of the most able writers in America were employed in demonstrating the necessity and propriety of a total separation from the mother country, and the establishment of constitutional governments in the Colonies. One of the most conspicuous of these writers was Thomas Paine, who published a pamphlet under the signature of 'Common Sense,' which produced great effect. It demonstrated the necessity, advantages, and practicability of independence, and heaped reproach and disgrace on monarchical governments, and ridicule on hereditary succession.—*History U. S. Vol. I., pp. 192-93*

But there is no use of multiplying testimony. The entire space of this replication could be filled with these well known historical facts—well-known to all who have sufficient honesty and intelligence to look for them. Compare what I have quoted with the opinion of Reverend Dr. Lindsley as reflected in a communication to the *New Northwest*, of Feb. 11, 1876. It is this:

"Much has been said among us recently about Thomas Paine. The discussion has a tendency to make more of the man and to give him higher celebrity than his true title to fame warrants or deserves. By Paine's special admirers it seems to be held that to the efforts of their hero mankind is immensely indebted for political and religious freedom. This is altogether too large an estimate of the man. He did nothing that entitles him to apotheosis. Nothing that he accomplished would be missed, had he never lived. Not that it can be or need be denied that he possessed considerable talents; on the contrary, his career shows him to have been a man of ready parts, but of turbulent and reckless character, opposed by the constitution of his nature to government and authority, guided by no sincere convictions, an enemy to order and to law, ready with smart and ribald phrase to undermine the respect of unthinking people for political institutions and religious faith, and only in his element when society was in a ferment and he could appeal with inflammatory speech and sophistical arguments to the passions of men."

It would be a difficult matter for the venom of hate to produce a paragraph containing more glaring misrepresentations. "Considerable talents." What a choking admission. What an intellectual giant has "stooped to conquer." Jerusalem! "He did nothing to entitle him to Apotheosis." It is not the man but the truth I would deify. How blanched the face of a whited sepulcher thus to insult common sense. "Turbulent and reckless character;" An assertion known to be false by those who utter it. "Guided by no sincere convictions;" The very opposite is true and known to be true by all, save a few religious bigots and sectarists. "Only in his element when society was in a ferment;" The life of Paine proves this assertion to be a base slander. But "to the law and to the testimony." The shallowness of Paine's calumniators is fully met by a few brief quotations. The reader will be left to judge of the credibility of the witnesses. The author of "The Religion of Science," in his introduction to his Life of Paine, published by Calvin Blanchard, of New York, says:

There needs but to have the light of truth shine fully upon the real character of Thomas Paine, to prove him to have been a far greater man than his most ardent admirers have hitherto given him credit for being.

Thomas Jefferson, in a letter to Francis Eppe, says:

You ask my opinion of Lord Bolingbroke and Thomas Paine. They were alike in making bitter enemies of the priests and pharisees of their day. Both were honest men; both advocates for human liberty. These two persons differed remarkably in the style of their writing, each leaving a model of what is most perfect in both extremes of the simple and the sublime. No writer has exceeded Paine in ease and familiarity of style, in perspicuity of expression, happiness of elucidation, and in simple and unassuming language. In this he may be compared with Dr. Franklin.

William Cobbett, author of a "History of the Reformation," and several other works, and at one time a violent opponent of Thomas Paine, says, in his "Paper against Gold:"

In principles of finance, Mr. Paine was deeply skilled; and to his very great and rare talents as a writer, he added an uncommon degree of experience in the concerns of paper money. Events have proved the truths of his principles on this subject, and to point out the fact is no more than an act of justice due to his talents, and an act more particularly due to my hands, *I having been one of his most violent assailants.*

In his "Political Register," he confessed that:

Old age having laid his hand upon this truly great man, this truly philosophical politician, at his expiring flambeau I lighted my taper.

He also says:

I saw Paine *first pointing the way*, and then leading a nation through perils and difficulties of all sorts to Independence, and to lasting liberty, prosperity and greatness.

Rev. M. D. Conway, in a sermon preached in Cincinnati, Ohio, on the 29th of January, 1860, said:

All efforts to stain the good name of Thomas Paine have recoiled on those who made them, like poisoned arrows shot against a strong wind. In his life, in his justice, in his truth, in his adherence to high principles, in his disinterestedness, I look in vain for a parallel in those times and in these times.

Olio. Rickman, author of a number of poems, tales and political pamphlets, says:

Why seek occasions, critics and detractors, to maltreat and misrepresent Mr. Paine? He was mild, unoffending, sincere, gentle, humble, and unassuming; his talents were soaring, acute, profound, extensive, and original; and he possessed that charity which covers a multitude of sins.

Edmund Burke has been referred to as the most profound among men. He was the goliath in the celebrated lecture that called forth this review. This celebrated Statesman and orator, whose reflections on the "French Revolution called forth the 'Rights of Man,' speaks of 'Common Sense' as 'that celebrated pamphlet which prepared the minds of the people for Independence.'"

Sir Francis Burdett thus alluded to Thomas Paine, in a speech in London, in 1797, as Chairman of a meeting of the "Friends of Parliamentary Reform:"

Union! It is union among the people that ministers dread. They are aware that when once the people unite in demanding their rights, then there must be an end to illegitimate power; I mean all power not derived from the people. Ministers know that a united people are not to be resisted; and it is this that we must understand by what is written in the works of an *honest man too long calumniated*, I mean Thomas Paine.

Rev. George Croly, in his "Life of George IV," thus speaks of Thomas Paine:

An impartial estimate of this remarkable person has been rarely formed, and still more rarely expressed. He was, assuredly, one of the original men of the age in which he lived. It has been said that he owed success to vulgarity. No one competent to judge, could read a page of his "Rights of Man," without seeing that this is a clumsy misrepresentation. There is a peculiar originality in his style of thought and expression, his diction is not vulgar or illiterate, but nervous, simple and scientific.

Joel Barlow, who was intimately acquainted with Thomas Paine, used this language:

He was one of the most benevolent and disinterested of mankind; endowed with the clearest perception and an uncommon share of original genius, and the greatest depth of thought, he ought to be ranked among the luminaries of the age in which he lived. "He was always charitable to the poor beyond his means, a sure protector and a friend to all Americans in distress that he found in foreign countries; and he had frequent occasion to exert his influence in protecting them during the Revolution in France. 'His writings will answer for his patriotism.'"

Damon Y. Kilgore, in the Boston Index, says:

Please say to the free-thinkers of America, that, if they will be as true to their free thought as the devotees of orthodoxy are to their own stale and sickly superstitions, the \$1,000 for our Congress of Liberals will be raised in ten days, and as much more for the Paine bust. Already \$10,000 have been raised for a bronze, lifesize figure of John Witherspoon, D. D., the only minister who signed the Declaration of Independence, and before the end of next month \$10,000 more are expected for the same purpose. Compared to him, Thomas Paine should have a monument of gold high as the shaft of Bunker Hill.

Rev. Solomon Southwick, printer, politician, and lecturer against Infidelity, and, at one time, the editor and publisher of the *Christian Visitor*, says:

"No page in history, stained as it is with treachery and falsehood, or cold-

blooded indifference to right or wrong, exhibits a more disgraceful instance of public ingratitude than that which Thomas Paine experienced from an age and country which he had so faithfully served. Was his religion, or want of religion, the real or affected cause? Did not those who feared his talents, make his religion a pretext not only to treat him with cold neglect, but to strip him, if possible, of every laurel he had won in the political field, as the *brilliant, undaunted and successful* advocate of freedom? As to his religion, or no religion, God alone must be the judge of that. No human being, no human tribunal, can claim a right even to censure him for it, much less to make it the pretext for defrauding him, either in life or death, of the reward due to his patriotism, or the legitimate fame of his exertions in the cause of suffering humanity. Had Thomas Paine been guilty of any crime, we should be the last to eulogize his memory. But we cannot find he ever was guilty of any other crime than that of advancing his opinion freely upon all subjects connected with public liberty and happiness. If he erred in any of his opinions, since we know that his intentions were pure, we are bound to cover his errors with the mantle of charity. His life, it is true, was written by a ministerial hireling, who strove in vain to blacken his moral character. The late James Cheetham, likewise, wrote his life; and we have no hesitation in saying, that we knew perfectly well at the time the motives of that author for writing and publishing a work, which, we have every reason to believe, is a libel almost from beginning to end. In fact, Cheetham had become tired of this country, and had formed a plan to return to England and become a ministerial editor, in opposition to Cobbett, and his "Life of Paine" was written to pave his way back again. We, therefore, presume that he acted upon the principle that the end justified the means. Had Thomas Paine been a Grecian or Roman patriot, in olden times, and performed the same public services as he did for this country, he would have had the honor of an Apotheosis. The Pantheon would have been opened to him, and we should at this day regard his memory with the same veneration that we do that of Socrates and Cicero.

I am loth to leave the department of Paine's life. So many thoughts are crowding for utterance—so many facts claim precedence that I must curtail them. A few more references must suffice. "Common Sense," says Dr. Rush, "burst from the press with an effect which has been rarely produced by types and paper in any age or country."

"Ramsey, in his History of the Revolution, and his brother historian, Gordon, solemnly state the fact that this book was a most important cause of the separation from the Mother Country."

"Thomas Jefferson, Joel Barlow, George Washington unite in their praises of this work. Long after its publication, Jefferson, then President of the United States, sent a Government ship to bring the author home from France."

The General Assembly of Pennsylvania, in 1785, passed the following:

Whereas, During the late Revolution, and particularly in the most trying and perilous times thereof, many very eminent services were rendered to the people of the United States by Thomas Paine, Esq., accompanied with sundry distinguished instances of *fidelity, patriotism and disinterestedness*;

And, Whereas, The said Thomas Paine did, during the whole progress of the Revolution, *voluntarily devote himself* to the service of the public, *without accepting recompense* therefore, and, moreover did decline taking or receiving the profits which authors are entitled to on the sale of their literary works, but relinquished them for the better accommodation of the country, and for the honor of the public cause.

This preamble was followed by suitable resolutions in honor of the hero's work, and the granting to him a testimonial of \$500.

In August, 1785, after the battle was fought and the empire established, Congress in a solemn resolution, stamped the author of Common Sense with their approbation, as one of the greatest of the great men of the Revolution.

Without recompense, Paine served his adopted country through the trying ordeal of the Revolution. Hear an extract from the "Crisis:"

These are the times that try men's souls. The summer soldier and the sun-

shine patriot will, in this crisis, shrink from the service of his country; but he that stands it *now*, deserves the love and thanks of men and woman. Tyranny, like hell, is not easily conquered, yet we have this consolation with us, that the harder the conflict, the more glorious the triumph.

Are not these words that move to action? They stirred up the starved continentals to the attack on Trenton, and there, in the dawn of that glorious morning, George Washington, standing sword in hand over the dead body of the Hessian Rhol, confessed the magic influence of the Author Hero's pen.

The vilest enemy of Paine, a base hireling of the English court, the libeller of Jefferson and Franklin and Madison, (and the sublime authority of Lindsley for Paine's immorality,) even he, a thing so small in soul that his masters were ashamed of him, was forced to confess that: "*The cannon of Washington was not more formidable to the British than the pen of the author of Common Sense.*"

The *Boston Post* of January 29, 1856, in speaking of Thomas Paine, says:

"His was a life of much usefulness and activity. Calumny has blistered her relentless hand in trying to stamp him as profane, intemperate and mendacious. The real truth appears to be that he was never habituated to profanity, to drunkenness, nor to falsehood; and that his calumniators are unconsciously his eulogists. His motto was:—*The World is my Country; to do Good, my Religion.*"

These are the facts of history, and here I might close without prejudice to my case. I have given ample testimony to satisfy any reasonable and unprejudiced mind that the Author Hero of the Revolution was patriotic, devoted, truthful, honest, moral, circumspect, reliable, benevolent and blessed above an average of mortals with intelligence and eloquent diction.

But one thing is lacking to glorify Thomas Paine in the hearts and homes of our christian friends. He should have placed his name in the church book and said a meek amen to theological diction. For this defect, and for this alone is he damned.

But Dr. Lindsley makes another very small point. With much emphasis he said: "Dr. Rush gave the title to 'Common Sense.'" What if he did? Did not the brain of Paine produce the work? Was he too much of a fool to name it? But others, more bold, have declared that Dr. Rush and others suggested the writing, and that even their thoughts entered largely into the composition. But now it is only a name. The Priest-hood have receded—thanks for that.

But to the testimony—we desire facts and "let no man dare to deny history." He was not only a leader in Independence, but "spoke boldly against Negro Slavery" and all this and more too, without being prompted by Dr. Rush or any other man, be they never so wise.

In Sept., 1775, Paine commenced his "Common Sense." On October 18, he published in *Bradford's Pennsylvania Magazine* "Serious Thoughts" upon slavery, etc., in which he says "he hesitates not a moment to believe that the Almighty will finally separate America from Britain" and hopes when this is accomplished "our first gratitude may be shown by an act of continental legislation which shall put a stop to the importation of Negroes, soften the hard fate of those already here, and in time procure their freedom."

Dr. Rush of Philadelphia, was so well pleased with this essay that he sought an introduction to the author, but he did not, as is often asserted, suggest to Paine the idea of writing "Common Sense." Paine began the writing of this famous production in the month previous to his introduction to Dr. Rush. (New Am. Encey., Vol. XII. pp. 664.)

But even Lindsley in his wrath, was compelled to speak well of the style and terseness of Paine's writings. I should have thought that this isolated approval, amid so much rubbish, would have made the Doctor sick.

As to the name I find no authority to settle the question. I am persuaded that it was the *logic* of the work, not the *name* that produced such grand results.

"But," continued the Doctor, "Paine fell into disrepute for revealing State secrets."

Here again Dr. Lindsley is as blind to history as his mind is to truth, his soul to benevolence or his life to the requirements of nature's revelations to man. But what are the facts: Paine was Secretary to the Committee of Foreign Relations.

In January, 1779, he commenced a series of letters in the *Pennsylvania Packet*, denying the validity of Silas Dean's claim upon the American Government. For this he was censured, unheard, by a faction in Congress, and on the 8th of the month he resigned his Secretaryship.—*Amer. Cyc.*, Vol. 12, p 664. Dean's claim was pay for a cargo of goods, sent by France as a present to our Government. Paine was successful—the claim was rejected and a large amount of money saved to our people—for this he is belied by the revered divine. But this little stealing job, put up by Silas Dean, is what our astute and very impartial Christian preacher styles "revealing state secrets." A very mild epithet for exposing a thief. But Silas Dean was a Christian and could do no wrong; but Paine, in Dean's shoes, would have been hung with a priest as executioner.

Again, says the lecturer: "The opinions expressed in the 'Rights of Man' are answerable for the atrocities of the French Revolution." And further, Dr. Lindsley calls the "Rights of Man" unsound. So would any vassal of monarchy. Unfortunately for R. S. Mackenzie, Dr. Lindsley does not endorse his views. R. Shelton Mackenzie, D. C. L., an author, critic and literary editor of great ability, in an article on Muir, the Scotch Reformer, published in the *Philadelphia Press*, said:

Holding the belief that Paine's Theological works had much better never have been written, we cannot ignore the fact that he was one of the ablest politicians of his time, and that liberal minds, all over the world, recognized him as such. The publication of his "Rights of Man," while the French Revolution was proceeding, had so greatly alarmed Pitt, and other members of the British Government, that a state prosecution was commenced to crush himself and his book.

Gen. Andrew Jackson, the hero of New Orleans, and the seventh President of the United States, said to the venerable philanthropist, Judge Hertell, of New York, upon the latter proposing the erection of a suitable monument to Thomas Paine:

Thomas Paine needs no monument made by hands; he has erected himself a monument in the hearts of all lovers of liberty. "The Rights of Man" will be more enduring than all the piles of marble and granite man can erect.

Richard Henry Lee, a distinguished patriot of the Revolution, and who, as a member of Congress from Virginia, in 1776, first proposed to that body the Declaration of Independence, in returning thanks to Gen Washington for a copy of the "Rights of Man," remarked:

It is a performance of which any man might be proud; and I most sincerely regret that our country could not afford sufficient inducements to have retained, as a permanent citizen, a man so thoroughly republican in sentiment, and fearless in the expression of his opinion.

The Following is related by Clio Rickman, the poet, who was with Paine in France:

When Bonaparte returned (to Paris) from Italy, he called on Mr. Paine and invited him to dinner. In the course of his rapturous address to him, he declared that a statue of gold ought to be erected to him in every city of the universe, assuring him that he always slept with the "Rights of Man" under his pillow, and conjured him to honor him with his correspondence and advice.

It might here be added, that when Napoleon meditated his invasion of England, by means of gunboats, he secured the services of Paine to organize a government if it proved successful.

This is enough to show the estimate in which the "Rights of Man" was held by the leading minds of the age.

As to its leading to the atrocities of the French revolution—nothing could be further from the fact. Paine endeavored to stay the flood of fanaticism and so far from being "opposed to law and order," the opposite is emphatically true. On the opening pages of the *Age of Reason* (Part I.) he gives his reason for its production.—"The total abolition of the whole national order of priesthood, and of everything appertaining to compulsive systems of religion, and compulsive articles of faith, has rendered a work of this kind exceedingly necessary, lest, in the general wreck of superstition, of false systems of government, and false theology, we lose sight of morality, of humanity, and of the theology that is true." Here is the apology for the *Age of Reason*, in the language of the author. I appeal to reasonable men and women if it was not an honorable effort to stay the "Reign of Terror" for which the long ages of despotic rule by the church, had prepared the minds of the people. A few facts may not be out of place.

Edmund Burke's "Reflection upon the French Revolution" appeared in Oct. 1790. Paine's reply—*The Rights of Man*, was the only one that engaged public attention. The 1st part appeared in March, 1791; 2d part in Feb. 1792. *Am. cyc.*, Vol. 12. p 665.

The constituent Assembly which guined the French Revolution, labored for two years, from May the 5th, 1789, to Sept. 30, 1791, to establish the principles which still form the basis of the French Law and Constitution, civil and religious liberty, equality of rights, and popular sovereignty. The next Assembly had but a short existence—from Oct. 1, 1791, to Sept. 21, 1792. Then began the so-called reign of terror practically. See *Am. Cyclo.*, Vol. 7, pp 673. Also *Encyclopedia of Chronology*, pp 1194.

The French Revolution very properly may date back to 1787—four years before the publication of a line of the "Rights of Man."

Mackintosh says: "No series of events in history have probably been more widely, malignantly, and systematically exaggerated than the French commotion. See Knight's *History of England*, Vol. 7, p 191.

Hear what Carlyle says in reference to the numbers slain in the so called *Reign of Terror*. He says: "The convention published lists of those the Reign of Terror proscribed; This list contained the names of 2,000, all but a few. The splenetic Montgellard contends that there was 4,000—that is all. Compare this with atrocities perpetrated by direct councils of God:

The Inquisition.....	3,000,000
Eucharist	5,000,000
The Holy Crusades.....	7,000,000
Reformation.....	3,000,000

And so on through the whole list of religious persecutions and

wars, amounting in all to 25,000,000 souls. But this was the slaughter of the innocents by the holy hands of Christians. 25,000,000 against 2,000 leaves a balance of 24,998,000 in favor of meek and holy Christianity—a conclave with bloody hands and revengeful hearts. Am I just? Read the following from the *Lives of the Wesleys*, page 443:

What a company of execrable wretches have they been. (one cannot give them a milder title) who have almost in every age, since St. Cyprian, taken upon them to govern the church. How has one council been perpetually cursing another; and delivering all over to Satan, whether predecessors or contemporaries, who did not implicitly receive their determinations, though generally trifling, sometimes false, and frequently unintelligible or self-contradictory! Surely Mahometanism was let loose to reform the Christians. I know not but Constantinople has gained by the change.

But Carlyle speaks plain and to the point. He says:

France confesses mournfully that there is no period to be met with in which the general 25,000,000 of France suffered less than in this period which they name "Reign of Terror," but it was not the dumb millions that suffered here; it was the speaking thousands and hundreds and units who shrieked and published and made the world ring with their wail.—See Carlyle's works.

But Lindsley, or his reflection in the *New Northwest*, does not like the logic or the "Rights of man." He is in company with all lovers of monarchical government. Doctor Lindsley's apologist says:

"Edmund Burke, one of the few among the very greatest intellects of all time, had published his 'Reflections on the Revolution in France.' The power of this book is extraordinary beyond that of any other production in the entire field of political literature. It is not too much to say that in this production he enunciated profounder principles of political wisdom than any other man in any age has ever reached, set forth in a style of eloquence which no other writer has been able to sustain or imitate."

Now read a quotation from Burke's "Reflections on the French Revolution."

It is the thesis around which revolves every part of his intricate argument for monarchy. In fact the entire sum and substance of "Reflections" were calculated to be a defence of kingly government, and so well did he succeed that in his later days Burke was supported by Royal pension. But to the words of Burke:

We have an inheritable crown; an inheritable peerage, and a House of Commons, and a people inheriting franchises and liberties from a long line of ancestors. The policy appears to me to be the result of profound reflection, or rather a happy effect of following nature, which is wisdom without reflection, and above it. A spirit of innovation is generally the result of a selfish temper and confined views. A people will not look forward to posterity who never look backward to their ancestors.—Burke's Works, Vol. I, p 469—Art. Reflection on the French Revolution.

On page 481, in the same article, Burke says:

Government is not made in virtue of any natural rights.

These are the "profound principles of political wisdom" enunciated by Burke and endorsed by Dr. Lindsley and his apologist, and they are anti-republican in every sense in which they can be applied.

Paine wrote his "Rights of Man" in opposition to this theory, of Burke, and in favor of republican government; and how well he succeeded is best attested by the Royal decree put forth to suppress the "disloyal" and "treasonable" work of the Author Hero. Fine and imprisonment followed the "Rights of Man" until it was banished from the kingly realm.

The reply to Burke of Sir James Mackintosh and Robert Hall did not rank so deservedly high as to attract the attention of the ministry. The reply of Paine was the only one that attracted anything

bordering on its importance. Of this the Court Journals of England fully show.

It is not surprising that the King and his defender, Burke, did not like Thomas Paine, any more than does Mr. Lindsley, or the tory allies of England in our colonial struggle for Independence. They are all Royal haters of the patriot, and have good reason to be so. When the Age of Reason appeared, Christians joined the tory phalanx and vied with each other in vain efforts to blacken the name that has stood through these scores of years, firm as the sturdy oak on the mountain top—the beacon of human liberty and the hope of an oppressed world. Common Sense broke the fetters that chained America, and the Rights of Man shook the thrones of Europe as they had never been shaken before. Why then should Lindsley, or the peripatetic scribler in the New Northwest endeavor to falsify history, as they have most palpably and reprehensibly done. I can paint no language sufficiently forcible to describe my detestation of those who study to belie history and degrade a man whose shoes they are unworthy to polish.

With an "ignorant cant" the defamers of Paine point to his noted letter to Washington, in which he gives the following directions to the sculptor who should make a monument for Washington. The sarcasm had its effect:

Take from the mine the coldest, hardest stone;
It needs no fashion; it is Washington;
But if you chisel, let your strokes be rude,
And on his breast engrave INGRATITUDE.

Impartial history will show that Washington was apparently ungrateful to Paine, and feeling the sting of neglect, the letter, over which Lindsley and his apologist prate so much, was written and it had the good effect to bring Washington to a sense of his duty. Here another Christian mountain has faded away until it has become the shadow of a very small mole hill.

The Pacific Christian Advocate, with much assurance, says:

The memory of this noted Atheist has attracted no little attention of late in our community. Unworthy as Paine is to be noticed in a Christian Journal, we place on record the following interesting and able article, written by a citizen of Portland and published in the New Northwest.

If the editor will look at Webster's Dictionary, and then examine the writings of Thomas Paine, he will find that he has made a shameful misapplication of the word "atheist." Every reader of Paine's writings knows full well that he was a Deist and not an Atheist. I regret exceedingly that the editor of the P. C. Advocate had not informed himself of the life and merits of Paine before he volunteered an adverse opinion. Truth is a pearl of much value. Brother Dillon, let us cherish the truth.

But again, Dr. Lindsley could not conceive the manner of Paine's escape from the guillotine, the door of his cell in the Luxembourg prison having been marked for that purpose by order of Robespierre. The facts are easily explained. Paine was very sick—near the portals of death and his cell door was opened during the day, and consequently marked on the inside, and when closed the mark could not be seen by the executioner, who claimed his victims early in the morning, while the doors of all the cells were yet closed. A very simple fact, and yet very miraculous to the comprehension of the Reverend Lecturer.

A fitting close to this part of my review is

PAINE'S POLITICAL CREED.

(Extract from the "Crisis.")

"Society in every state is a blessing, but government, even in its best state, is but a necessary evil; in its worst state an intolerable one; for when we suffer, or are exposed to the same miseries *by a government*, which we might expect in a country *without government*, our calamity is heightened by reflecting that we furnish the means by which we suffer. Security being the true design and end of government, it unanswerably follows, that whatever *form* thereof appears most likely to ensure it to us, with the least expense and greatest benefit, is preferable to all others."

"This is my creed of politics. If I have any where expressed myself over warmly, 'tis from a fixed, immovable hatred I have, and ever had, to cruel men and cruel measures."

"If there is a sin superior to every other, it is that of willful and offensive war. Most other sins are circumscribed within narrow limits, that is the power of *one* man cannot give them a very general extension and many kinds of sin have only a mental existence from which no infection arises; but he who is the author of a war, lets loose the whole contagion of hell and opens a vein that bleeds a nation to death."

In the opening of the "moral" and "religious" department of Dr. Lindsley's lecture, the speaker went off in a tangent of bitter sarcasm on the writers against Christianity, forgetting to mention how the Rev. Millman mutilated the works of Gibbon for the sake of the church, and how later divines have patched up Watson's Apology because it spoke too highly of the powerful logic of Paine in his objections to the Bible. Poor Lindsley.—Hear him: "With a shallow cant they call us priests," and then he hissed between his teeth, "the wit is as shallow as the blow is harmless." Thus sarcastically the Doctor repudiates the term "priest." Let us see—it is barely possible again to expose the Doctor's ignorance of words.

Webster says: PRIEST—(Lat. *Presbyter*.) (Christian Church) A *presbyter* or elder; a minister.

PRESBYTER—An elder having authority to instruct and guide in the church. "New *Presbyter* is but old *Priest* writ large."—Milton. Andrews Latin—English Lexicon says:

PRESBYTER—An elder in the Christian Church.

PRESBYTERATUS—The office of a *Presbyter* or a *Priest*.

Webster says: PRESBYTERIAN—Pertaining to a *Presbyter*, or to ecclesiastical government by *Presbyters*.

PRESBYTERIANISM—Church government which invests *Presbyters* with all spiritual power.

If the Doctor will look for the Greek origin of the word he will find that it means simply to "stand before." And yet the Doctor is ashamed of it. I don't blame him. Poor Tray suffered for being found in bad company.

Dr. Lindsley makes light of the idea that Paine should write the first part of the Age of Reason without a Bible—not being able to find one in all Paris. In irony he says: "What, destroy the Christian's hope, without a Bible?" The Doctor pretended to not be able to explain the mystery. But how simple, even to the capacity of a child. France was a Catholic country, and Bibles were not as widely disseminated as in our country, they were rare articles, the priesthood controlling and directing in matters of faith. But although written without a Bible before him, his knowledge of its contents enabled him to produce a work that has confounded the wisdom of the theological world. Not a single misquotation or false reference can be pointed out. Will Dr. Lindsley try it?

The sagacious Doctor amused himself by relating the story of a rat gnawing at a file that chanced to be in its way. The falling chips encouraged the rat to renewed efforts, but when the teeth were worn

down to the quick the rat was much annoyed to discover that the file was yet uninjured, and that the chips after all was nothing but "rat ivory." Now so far from the "rat" being a representative of Infidelity, it is an unprejudiced picture of Christianity, which is cutting and cruel, as history plainly shows; on the other hand, the Bible cannot be represented by a file, for a file is of fine metal, and true to its design; the Bible is soft, of mixed rubbish and attains no stated end. The file is a fit emblem of those stern and unalterable laws of nature that are one and the same, yesterday, to-day and forever. At these laws, christianity has been acting the part of a "rat." It gnawed at Astronomy—discovered by paganism and applied by Galileo to "Christian civilization," but was repudiated by the Church. "Rat ivory." It gnawed at the art of printing and Christian councils proclaimed it the art of the devil. But printing is the great civilizer of the world. "Rat ivory." It gnawed at the general diffusion of knowledge, but knowledge is becoming universal. "Rat ivory." It set its teeth on the Gregorian theory, but that theory is adopted in the prevailing calendar of Christendom. "Rat ivory." It tugged in good rat style at Jenner, Faust, Wilkinson, Newton, Franklin, Watt, Fulton, Stevenson and Singer. But the fruit of this labor has proved a blessing to the world. "Rat ivory." With renewed venom it has set its teeth on Volney, Bolingbroke, Hume, Hobbs, Gibbon, Voltaire, Paine, Darwin, Herbert, Spencer and the whole school of scientists. But sciences survives the splenetic wrath of the Church, and while the latter is lost in the cloud of its own ignorance, cruelty and human brutality, the former is becoming the light of the world, as it is to be the redeemer of mankind. Brother Lindsley have you not some experience in "rat ivory?"

So far from the rat representing the Infidel gnawing at Christianity, the reader will readily recognize the features of Dr. Lindsley as he vigorously "gnaws" at the "moral character" of Thomas Paine. Doctor will you favor us with another dose of "rat ivory."

"I have read some portions of the Age of Reason, says the Doctor, and in the next breath he declares, there is not a solitary objection to the Bible in the writings of Thomas Paine that cannot be explained. That is plain and I stand by it."

Good for the Doctor. Let us see.

Moses was a foundling. Jesus Christ was born in a stable and Mahomet was a mule driver. The first and the last of these men were the founders of different systems of religion, but Jesus Christ founded no new system; he called men to the practice of moral virtue. He was a philanthropist.—Age of Reason, Part I, p 24. The Christian mythologist tell us that Christ died for the sins of the world, and that he came on purpose to die. Would it not have been the same if he had died of a fever, of smallpox, of old age or of anything else.—Ibid. 25.

Will Lindsley answer?

The declaratory sentence which, they say, was passed upon Adam, was not that *thou shalt surely be crucified, but thou shalt surely die*. The sentence of death and not the manner of dying. A fever would have done as well as a cross.—Ibid. 25. If Jesus Christ was the being which those mythologists tell us he was, and that he came into this world to suffer, a word sometimes used instead of *to die*, the only real suffering he could have endured, would have been to live. His existence here was a state of exilement or transportation from heaven, and the way back to his original country was to die. In fine, everything in this strange system is the reverse of what it pretends to be.—Ibid. 26.

Will Lindsley explain?

If I owe a person money, and cannot pay him, and he threatens to put me in prison, another person can take the debt upon himself and pay it for me; but if I have committed a crime, every circumstance of the case is changed, moral

justice cannot take the innocent for the guilty, even if the innocent would offer itself.

This single reflection will show that the doctrine of redemption is founded on a mere pecuniary idea, corresponding to that of a debt, which another person might pay, and as the pecuniary idea corresponds again with the system of second redemption, obtained through the means of money given to the church for pardons, the probability is, that the same person fabricated both one and the other of those theories; and that, in truth, there is no such thing as redemption; that it is fabulous, and that man stands in the same relative condition with his maker he ever did stand since man existed. Let him believe this and he will live more consistently and morally than by any other system.—*Ibid.* 29.

The ancient mythologists tell us that the race of Giants made war against Jupiter, and that one of them threw a hundred rocks against him at one throw; and that Jupiter defeated him with thunder, and confined him under Mount *Ætna*, and that every time the Giant turns himself, Mount *Ætna* belches fire.—*Age of Reason*, p 12.

The Christian mythologists tell us that their Satan made war against the Almighty, who defeated him, and confined him afterwards, not under a mountain, but in a pit. It is here easy to see that the first fable suggested the idea of the second; for the fable of Jupiter and the Giants was told many hundred years before that of Satan.—*Ibid.* 13.

How is that, friend Lindsley?

When Moses told the children of Israel that he received the two tables of the commandments from the hands of God, they were not obliged to believe him because they had no other authority for it than his telling them so. When I am told that the koran was written in heaven, and brought to Mahomet by an angel the account comes too near the same kind of hearsay evidence and second-hand authority as the former. When also I am told that a woman called the Virgin Mary, said, or gave out, that she was with child without any cohabitation with a man, and that her betrothed husband, Joseph, said that an angel told him so, I have a right to believe them or not; such a circumstance required a much stronger evidence than their bare word for it; but we have not even this—for neither Joseph nor Mary wrote any such matter themselves; it is only reported by others that *they said so*.—*Ibid.* p 8-9.

Friend Lindsley, is not this good history; sound sense and better logic?

"Nobody believes the Trojan story, as related by Homer to be true—for it is the poet only that is admired; and the merit of the poet will remain, though the story be fabulous. As to the ancient historians, from Herodotus to Tacitus, we credit them as far as they relate to things probable and credible, and no further; for if we do, we must believe the two miracles which Tacitus relates were performed by Vespasian, that of curing a lame man, in just the same manner as the same things are told of Jesus Christ, by his historians. We must also believe the miracles cited by Josephus, that of the sea of Pamphilia opening to let Alexander and his army pass, as is related of the Red sea in Exodus. These miracles are quite as well authenticated as "the Bible miracles.—*Age of Reason*, Part II, p. 85.

Dr. Lindsley, is not this reasonable?

"I never will believe a book that ascribes cruelty and injustice to God."—*Letter to a Friend.* *Age of Reason*, p. 206.

"I wish you to know that this answer to your letter is not written for the purpose of changing your opinion. It is written to satisfy you and some other friends, whom I esteem, that my disbelief of the Bible is founded on a pure and religious belief in God; for in my opinion, the Bible is a gross libel against the justice and goodness of God in almost every part of it."—*Ibid* 207.

Paine did not believe in a written revelation from God, he says:

"It is only in the creation that all our ideas and conceptions of a word of God can unite. The creation speaks the universal language, independently of human speech or human language, multiplied and various as they be. It is an ever-existing original, which every man can read. It cannot be forged; cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not; it publishes itself from one end of the earth to the other. It preaches to all na-

tions and to all worlds; and this word of God reveals to man all that is necessary for man to know of God."—Age of Reason p 31-2.

Friend Lindsley, what say you to this?

"The Almighty lecturer, by displaying the principles of science in the universe, has invited man to study and to imitate. It is as if he had said to the inhabitants of this globe, "I have made an earth for man to dwell upon and I have rendered the starry heavens visible to teach him sciences and the arts. He can now provide for his own comfort, and learn from my munificence for all to be kind to each other."—Ibid 40.

When seven or eight years of age Paine heard a sermon upon the subject of "Redemption by the death of the Son of God." He could not reconcile himself to the thought that God Almighty should murder his own Son and not be hung for it. He called it a cruel and a needless act, and thus expresses his conclusion: "Any system of religion that has anything in it that shocks the mind of a child, cannot be a true system."—Age of Reason, part I, p 51.

But I cannot follow this interesting line of quotations, and will only add this piece of advice: Dr. Lindsley should read the *whole* of the Age of Reason before he makes any more rash promises, for the thousand objections of Paine to the Bible have never been answered from a Christian standpoint and never can be. In this the Doctor was rash by using words without wisdom. But Dr. Lindsley says: "The Bible is all that restrains men." If that is so, pity be to a benighted world. Why does not the Bible restrain the two hundred and fifty Rev. Beechers exposed every year? Surely Lindsley must be jesting. Again the Lecturer says: "The Bible is the best book ever known." But here again he was at fault. A few quotations must suffice. It is illogical and nonsensical. Luke ix. 18, says: "When Jesus was *alone*, praying, his disciples were *with him*." How could he be alone, and they with him? In Isaiah vii. 20, we read: "The Lord shall shave with a razor that is hired, namely, by those beyond the river, by the king of Assyria, the head and the hair of the feet, and it shall also consume the beard." There's erudition for you. "A dozen Philadelphia lawyers" could not make any sense out of that. The Bible says that death came into the world through man's sin. Science declares this to be utterly false. Death is a natural law of life. The world is governed by evolution and dissolution.

A man cannot be older than his father, and yet the Bible says so—(2 Chronicles 21:20 and 22:1-2) Here a man's youngest son is two years older than his father. Another monstrous falsehood in reference to Dan, who had only one son, and yet in the fourth generation his descendants had increased to 64,400 warriors, counting men, women and children there must have been not less than 300,000 Danites, thus setting at defiance all laws in reference to the increase of population.

Again, in less than four hundred years after the deluge, the descendants of Noah's three sons—none of whom had a child before the flood—had so multiplied that four kingdoms were engaged in war with five other kingdoms, besides over a dozen more kingdoms are mentioned as then existing. Is not this also opposed to all of Nature's physiological and reproductive laws?

From Jacob's family that went into Egypt, there sprang in 215 years between two and three million people. There were only four generations as Exodus plainly states, and yet seventy people increase to this miraculous number. Think of it. There must have been forty-six children to every couple in every generation, without

exception. But in the first generation the twelve sons of Jacob had altogether only fifty three sons. At this rate of increase the fourth generation would have numbered 6,311. Here Nature or the Bible lies. Bishop Colenso charges it to the exaggerations of Exodus.

According to the Bible the following events took place with Judah during the first forty-two years of his life: He grows up, marries and has three sons; the eldest son grows up, marries and dies; the second son marries his brother's widow and dies; the third son, after waiting to grow to maturity, declines to marry the widow; the widow then deceives Judah himself and bears him twins; one of these twins, Pharez, (from whom Jesus was descended according to Matthew) grows up and has two sons born to him, yet Judah was only forty-two years old at the end of all these transactions. (See Genesis xxxviii.) Four generations in forty-two years. Is not this manifestly absurd and impossible; contrary to established physiological laws?

It has been denied that the Bible God ever sanctioned vengeance among men, or practiced it himself. Those who make the statement must be woefully ignorant of the contents of the Bible, for, although that book God is described as a revengeful, retaliatory, vindictive, sanguinary monster. Nahum i. 2, says: "God is jealous and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." That is plain enough in all conscience. Exodus xxxii. 27, 28, says: "Thus saith the Lord God of Israel, put every man his sword by his side, and slay every man his brother, and every man his neighbor, and there fell of the people that day about three thousand men." 1 Samuel, xv. 3 says: "Go and smite Amalek and utterly destroy all that they have; and spare them not, but slay both man, woman, infant and suckling, ox and sheep, camel and ass." And this wholesale butchery was ordered simply for what their ancestors had done four hundred years previously. In 1 Sam. vi. 19, we are informed that God savagely killed 50,070 wheat-reapers in the valley, because they looked into the ark. And what was the ark? A trumpery old box, an idol of the Jews, revered by them as sacred, like the car of Jugernaut by the Hindoos. That was a pretty extensive wheat field in the valley in which fifty thousand men could be reaping in at one time.

But this is not all. The Bible is continually misrepresenting the character of the true God. Hear its blasphemy:

God formed man in his own image, though his own image had no form, (Gen. i. 27; John iv. 24,) created an author of all evil, though not himself the author of any evil, (Gen. iii. 1; James i. 13,) and caused his creatures to commit the most abominable crimes, and suffer the intensest agonies, though not himself the cause of either criminality or agony.—Isaiah xiii. 16-18; Hosea xiii. 16.

God saw that the work he had performed was very good, yet presently discovered it was very bad, (Gen. vi. 7,)—foreknew that man would sin, yet was indignantly astonished that he did sin, (Gen. vi. 5-6,) foreknew that the forbidden fruit would be eaten, yet damned the whole human race because it was eaten—Gen. iii. 15.

God, though always in all places, occasionally came down from heaven, just to see how the world wagged, (Gen. xi. 5; xviii. 21,); though always of the same opinion, occasionally changed his mind, (Gen. vi. 6; Jonah iii. 10; though in good temper, occasionally in a thundering passion, (1 Sam. vi. 19; Numb. xxv. 4); though always merciful to perfection, occasionally murdering millions of innocent

beings, (Exodus xi. 4-5); and though without parts, did, upon a particular occasion, show his back parts.—Exodus xxxiii. 23.

A God so deceptive as to send upon his people "strong delusions" that they might believe a lie, (2 Thess. ii. 11-12); so very silly as to be "checkmated by the Devil," (Gen. iii. 4-5); and so atrociously cruel, that no human tyrant could equal him in brutal wickedness.—Jeremiah xiii. 14; 1 Sam. xv. 2-3.

A God whose presence would make a hell of heaven, (Heb. xii. 29) whose virtues are vices, (Exodus xxii. 5; Psalms vii. 11); whose reason would disgrace an idiot, (Exodus xxi. 21); whose laws would shock a savage, (Numbers xv. 30-35); whose fickleness provokes derision, (Jer. xv. 6); and whose whole character is a horrible compound, "an intense concentration" of the worst vices which has stained the worst human natures.—Exodus xxxii. 27; Ezekiel xiv. 9; 1 Kings xxii. 21-22.

But this does not complete the catalogue of errors of "The best Book ever known."

We also find robbery, vagabondism, polygamy, prostitution, debauchery, adultery, degradation and enslavement of women, slavery and the slave trade, tyranny and oppression, all enjoined in the Bible. Virtue and learning are discouraged, and vice and ignorance encouraged. Breach of faith, lying and hypocrisy are also encouraged. Persecution unto death for opinion's sake, is expressly commanded. Suicide is recommended in Prov. xxiii. 1, 2. Wholesale murder and assassination are commanded and rewarded on numerous occasions. If I had time, I could quote verse and chapter for every statement herein made.

The Bible is not only nonsensical, illiterate, unscientific and unreasonable, but it is grossly immoral. Read Gen. xxxviii. 8, 9, 10, also the remainder of the chapter. Will Dr. Lindsley read this chapter, from the "best book ever known" to his young lady converts.

But there are also abominable requirements in the New Testament. Read Luke xiv. 26, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Reader how do you like these terms? Does not the record of Christian rapine and cruelty prove that the "disciples" have accepted that requirement in good faith?

But there are good things in the Bible, so is there in the almanac. But the goodness is not original with the Bible. Here are the ten commandments of the Chinese, known long before the days of Moses

First, thou shalt not kill the smallest creature; second, thou shalt not steal; third, thou shalt not infringe the laws of chastity; fourth, thou shalt not lie; fifth, thou shalt not calumniate; sixth, thou shalt not revenge injuries; seventh, thou shalt not excite quarrels; eighth, honor thy father and mother; ninth, preserve faith in the Holy Writings; tenth, believe in immortality.

Confucius gave the golden rule, (copied from his predecessors,) five hundred years before Christ. Here it is.

"Whatsoever you would that men should not do to you, do you not to them."

The Buddhist law, "Thou shalt love the Lord thy God with all thy strength and all thy mind, with thy whole heart and thy whole soul, and thy neighbor as thyself," is also the Christian law.

To show the similarity of the Buddhist with the Christian religion I will read an extract: "The oracle commanded Vishnu to become a man, and be born in the city of Matra, or Buddha. Vishnu re-

plied: 'I will become incarnate in the house of Sadic, and will issue forth to mortal birth from the womb of Davaci (a virgin). It is time I should display my power and relieve the oppressed earth from its load.' When Davaci became pregnant her countenance became radiant with celestial light. Brahma and Siva, with a host of spirits, came to her and sang: 'In thy delivery, our favored of all women, all Nature has cause to exult. How ardently we longed to look and behold that face, for the sake of which we have come to exult; how ardently we have longed to look and behold that face, for the sake of which we have coursed round the three worlds.'" "Put not upon thy neighbor's head a hat that hurts thine own," says Buddha, who stands as Christ does, an intercessor between the Almighty Father and man. Can we not infer, therefore, that man by following such principles as these may inherit the kingdom of heaven?

But enough of this. Again says Lindsley: "Christianity is not on trial," I am sorry for that. A Christianity so full of blood and crime richly deserves a trial. In fact it is being weighed in this Age of Reason and is *found wanting*.

"Paine was a drunkard." I say he was not a drunkard. His most intimate friends, Clio Rickman and others, said they never saw him under the influence of liquor, although he followed the habits of his country by keeping a bottle on his sideboard. It was his custom to take a glass three times a day—morning, noon and night—and that was his privilege and not our business.

"Paine was a profane man." I answer—Paine was not a profane man. Profanity belongs to orthodoxy. They are the patrons of every form of damnation, or damning. But suppose Paine did swear. It is but an idle habit—like praying—neither party mean anything by it. It would be much better to devote those idle moments to some avocation more practical, useful and honorable.

Again, "Paine failed to attain any of the ends and aims of life." Here again the speaker is at fault. Paine was not a miser. He did not preach for \$3,000 a year. He gave his labors to the world and we are sharing its fruit—political and religious liberty, so fast outgrowing sectarian hate and injustice.

"Paine said," says Lindsley: "I would give the world if that book had never been printed." (Age of Reason) "I wrote it for my own amusement." Paine never said any such thing. The Age of Reason was the production of his mature years and intended for his last, best gift to the world. Walter Morton, in a short narrative of Paine, says:

In his religious opinions he continued to the last as steadfast and tenacious as any sectarian to the definition of his own creed. He never, indeed, broached the subject first, but to intrusive and inquisitive visitors, who came to try him on that point, his general answer was to this effect: "My opinions are now before the world, and all have an opportunity to refute them if they can. I believe them unanswerable truths, and that I have done great service to mankind by boldly putting them forth. I do not wish to argue upon the subject now. I have labored disinterestedly in the cause of truth." I shook his hand after his use of speech had gone; but while the other organs told me sufficiently that he knew me and appreciated my affection, his eye glistened with genius under the pangs of death.

Judge Cooper, who according to Thomas Jefferson, was one of the ablest men in America, says: "Paine's opinion on theological subjects underwent no change before his death." This whole charge was the fabrication of a servant girl in the family where Paine lived. She was hired by the enemies of Paine to give authenticity to that story, but when confronted by a committee to ascertain the truth, she refused to say a word. Such is Dr. Lindsley's authority. His

temple of fabrications has fallen—hurting none but himself. How unfortunate that men will not at all times tell the truth, and especially those men who set themselves up as “Divine teachers.” There is but one excuse for those who repeat the calumnies against Paine, and that is “A lie well stuck to may serve the holy purposes of the church.”

“The cold negations of Infidelity,” says Lindsley, “what have they done for the world.” I answer with an extract, taken some years ago, from the *New York Evangelist*—a Presbyterian paper:

“To the shame of the church it must be confessed, that the foremost in all our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of genuine Christianity, in the reformation of abuses in high and in low places, in the vindication of the rights of man, and in practically redressing his wrongs, in the moral and intellectual regeneration of the race, are the so-called Infidels in our land.

The church has pusillanimously left, not only the working oar, but the very reins of salutary reforms in the hands of men she denounces as inimical to Christianity; and who are practically doing with all their might for HUMANITY’s sake, that which the Church ought to be doing for Christ’s sake; and if they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then must the recoil on Christianity be disastrous. Woe, woe, woe, to Christianity, when Infidels by force of nature, or the tendency of the age, get ahead of the church in morals and in the practical work of Christianity! In some instances they are already far in advance. In the vindication of Truth, Righteousness and Liberty, they are the pioneers, beckoning to a sluggish church to follow in the rear.”

But, says Lindsley, with a smile of triumph: “Franklin said to Paine, in a letter, “Don’t unchain the tiger.” Very probably the tiger was Christianity and if Paine cut its bands it would devour him. Surely Dr. Franklin was correct. But again Dr. Lindsley is unfortunate. Here, as in every other case he cited, his authority was only visionary. By reading the first page of the first part of the *Age of Reason*, and the preface to the second part, dated October, 1795, the reader will learn that the first part of the work was completed only six hours before his arrest and imprisonment in Paris.

He certainly could have had no time to correspond with Dr. Franklin. The dedication of the first part is dated Luxembourg, Jan. 27, O. S., 1794—a few days after his imprisonment, and the work was but a few weeks in preparation, for it was intended to reserve it to a later period in his life.

But there is another objection to the “tiger” story: It is this—Franklin died April 17, 1790—nearly four years before a line of the *Age of Reason* was written. (See *Encyclopedia of Biography*, Art. Ben. Franklin, and *Life of Franklin*, also *Am. Encyclopedia*.) Surely Lindsley must be a spiritualist to have Dr. Franklin return and give such holy advice for the benefit of the church. Dr. Lindsley may point a moral, not only from his “tiger” dilemma, but from the bundle of errors in which he fell from the first to the close of his unfair and untruthful representation of Paine’s life and character. But it has long been said that “A drowning man will catch at a straw.” This explains the blundering efforts of Christian preachers in belying the character of Paine.

But says Lindsley, “I cannot speak of his miserable end.” Very good. I suppose the reverend divine was so full of misrepresentation, calumny and abuse, that “another straw would break the camel’s back.” To slander the dying is enough to choke even a man with but a grain of manhood. The fact is, the charge of a miserable death is without a shadow of support in fact or history. But Lindsley retorts, “James Cheatham says so.” Well, who was Cheatham,—

A slanderer of women, a tool of the church and among the basest of villains, prosecuted for libel in his "Life of Paine," found guilty and fined. This is the character of the Christian witness, on whom the Judge, in passing sentence, made it as lenient as possible because his libels did good service to the church in blackmailing the character of the man who had thrown an impassible barrier in the way of its progress. Mr. Lindsley, you are welcome to your witness. Honest men prefer the truth.

But how maliciously the Doctor speaks when he says: "Paine died with a foul disease." By insinuating and hypocritical cant you endeavored to defame the memory of your superior—yes, superior, for Paine never lied. I have but one word, and that is a demand,—give us your authority, or stand convicted in the eyes of all honest men as being guilty of wicked and malicious slander.

Says the Doctor again, "He (Paine) went step by step down to everlasting death." How does Lindsley know, unless he is in special communication with his God. Less haste to condemn and you will make more certain progress.

But Lindsley cannot "smile without a tear." How different from some of his predecessors. Why not smile, even rejoice over the miseries of the damned, if it be God's truth.

Jonathan Edwards says:

"The sight of hell torments will exalt the happiness of saints forever."

The renowned Tertulian said:

"How shall I laugh, how admire, how exult, when I behold so many groaning in the lowest abyss of darkness, and blushing in raging fire."

The Rev. Thomas Vincent says that

"The sufferings of the lost will fill their saintly relatives with astonishment, admiration and wondering joy."

But Paine was more than I have painted him. He was not only a patriot and statesman and a moralist, but he was an inventor as well as scientist. He constructed the first iron bridge of which we have any record—he took it to France and then to England where it now stands as a monument of his inventive genius.

Watson in his *Annals of Philadelphia* says:

"In June, 1785, John Fitch called on the ingenious William Henry, Esq., of Lancaster, to take his opinion of his draughts, who informed him that he (Fitch) was not the *first* person who had thought of applying steam to vessels, for that Thomas Paine, author of 'Common Sense,' had suggested the same to him, (Henry) in the winter of 1778."

But there is no end to the honors that have been awarded the illustrious dead. The *Atlantic Monthly* says:

"His (Paine's) career was wonderful, even for the age of miraculous events he lived in. In America he was a revolutionary hero of the first rank, who carried letters in his pocket thanking him for his services; and he managed besides to write his name in large letters in the history of England and France."—*Atlantic Monthly*, vol. 4, p. 16.

"The Democratic movement of the last eighty years, be it a 'finality' or only a phase of progress towards a perfect state, is the grand historical fact of modern times, and Paine's name is intimately connected with it."—*Ibid*, p. 17.

I cannot close without alluding to the unfairness of Lindsley's lecture—in the arrangement and detail of his discourse. Not a witness was quoted save a bitter enemy, a tory, federalist or a Christian, by whom Thomas Paine was most cordially hated. But this fire of hatred is fast consuming those who kindled it. Another decade and

the defamers of an honest man will be driven into merited oblivion. But we are not menworshippers. We admire the works of Thomas Paine and love to see our country and our countryman do justice to his memory. But we long for something better than this. We long to see men true to the liberalism that warms, like sunshine, in their souls.

We are indebted to Thomas Paine as we are to inventors—he was one of the first to speak out boldly for free thought—others by reason of research and progress in art and science may have gone further in these latter days. But Thomas Paine rests securely as the chief corner stone of the great temple of freedom. Hail to the light that is dawning and that secures to us and to the world, “life, liberty and happiness.”

Reader, is not the design of this tractate accomplished? Are not the evidences produced sufficient to prove Dr. Lindsley most profoundly ignorant of the life, character and influence of Thomas Paine? And another fact has been established, by inference. It is this: The Patent Right, owned and controlled by Christians, (with all the guarantees secured to inventors) ought, by reason of limitation of time and the application of common sense, justice and humanity, be this day declared void. Their Patent consisting in this: “The divine right, as inventors, of slandering Paine, cursing his memory and damning his soul.”

I would say more but space forbids. A fitting close is

PAINE'S RELIGIOUS CREED.

(*Extract from the “Age of Reason.”—1794.*)

It has been my intention, for several years past, to publish my thoughts upon religion. I intended it to be the last offering I should make to my fellow citizens of all nations, and that at a time when the purity of the motive that induced me to do it, could not admit of a question, even by those who might disapprove of the work.

I believe in one God and no more; and I hope for happiness beyond this life.

I believe the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.

But some perhaps will say—Are we to have no word of God—no revelation? I answer, yes; there is a word of God; there is a revelation.

THE WORD OF GOD IS THE CREATION WE BEHOLD, and it is in *this word*, which no human invention can counterfeit or alter, that God speaketh universally to man. * * * It preaches to all nations and to all worlds; and this *word of God* reveals to man all that is necessary for man to know of God.

Do we want to contemplate his power? We see it in the immensity of the Creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called the Creation.

THE PACIFIC CHRISTIAN ADVOCATE ON MASQUERADES.

"We defy the smartest heathen Chinese in our midst to outdo the vulgar and heathenish procession witnessed on our streets on Monday last. It was the masquerade by a society which seeks to introduce the relics of barbarism upon our shores. Some of the participants appeared as monkeys, wild beasts, chicken-thieves, etc. They were all so ashamed that they covered their faces with masks, which was the only redeeming feature about the affair."—*P. C. Advocate*.

Here is proscription for you. When a foreigner comes to our shores, he must get down on his knees and pay homage to his "Christian superiors," and thus, instead of bettering his condition by coming to our boasted land of liberty, he would belittle it. 'I am glad that we have a class of citizens, manly enough to act their own part in the great panorama of life without bending the pendant hinges of the knee to the self-constituted censors of public morality. Call them "chicken thieves" do you? What a relief would this epithet be to the ten thousand reverend Beechers in our land whose just retribution would be the prison or the gallows. Give us masquerades as a relief to the drivelling, snivelling, disgusting performances of the church.

 JUSTICE TO PAINE.

BY ANONYMOUS.

AIR:—"Thou reign'st," etc.

Soft, soft, music is stealing,
 Sweet, sweet lingers the strain,
 Loud, loud, now it is pealing,
 Ringing for justice to PAINE.

Yes, yes, yes, yes,
 Ringing for justice to PAINE.

Join, join, in this hour of gladness,
 Send, send, sorrow away,
 Now, now, adieu to all sadness,
 Warble a joyful lay.

Yes, yes, yes, yes,
 Warble a joyful lay.

Hope, hope, fair and enduring,
 Joy, joy, bright as this day,
 PAINE, PAINE, by his labor ensuring,
 Bids us send sorrow away.

Yes, yes, yes, yes,
 We will send sorrow away.

THE HERO OF FREEDOM.

Written for the occasion and sung at the Paine celebration, in Portland, Oregon, on the evening of Jan. 30, 1876.

TUNE—"Hallelujah."

Tom Paine's body lies mouldering in the grave,
His life and his labors to his country he gave;
The Author and Hero, the bravest of the brave—
His soul is marching on.

CHORUS : Glory, Glory Hallelujah;
Glory to his wisdom, his words and his worth,
Tom Paine the hero of Liberty and Truth,—
His works go marching on.

We'll cheer for the hero whose country is the World;
We'll join in the battle 'neath the banner he unfurled;
We'll sharpen the weapons that his strong arm hurled;
In battling for the truth.—CHORUS.

The glory of his manhood for freedom he gave;
His Common Sense was mighty in the battle of the brave,
His Age of Reason from bigotry will save—
All for the rights of man.—CHORUS.

Tories they may frown at the work he began;
Their thrones they shall crumble before the *Rights of Man*,
For freedom shall circle the earth with a span—
The fruit of our Liberty Tree.—CHORUS.

Bigots they may howl and Christians may turn pale,
Scorning his message with a shrug and a wail;
The soul of "Poor Tom" in their wrath may assail—
Disciples of Christian love?—CHORUS.

But the weapons of truth shall rise like a star;
Its glory shall shine o'er regions near and far;
No Preacher, or Priest with their follies shall mar—
Progression's most wonderful plan.—CHORUS.

Tom Paine's body lies mouldering in the grave,
His life and his labors to his country he gave;
The Author and Hero, the bravest of the brave—
His soul is marching on.

CHORUS : Glory, Glory Hallelujah;
Glory to his wisdom, his words and his worth,
Tom Paine the hero of Liberty and Truth—
His works go marching on.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions* supported by public money, shall be discontinued.

3. We demand that all political favors shown clergymen shall cease, and that they shall be held liable to the performance of any public duty that may be demanded of any private citizen.

4. We demand that the privilege of performing the ceremony of marriage, when such a ceremony is held necessary, shall be performed by some civil officer, and that a marriage by a clergyman shall be considered void.

5. We demand that all christian and theological references in our school books shall be promptly expunged.

6. We demand that all christian instruction and religious worship in all schools, colleges, and universities, supported in whole or in part by government appropriations, shall be abolished.

7. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

8. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

9. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and feasts shall wholly cease.

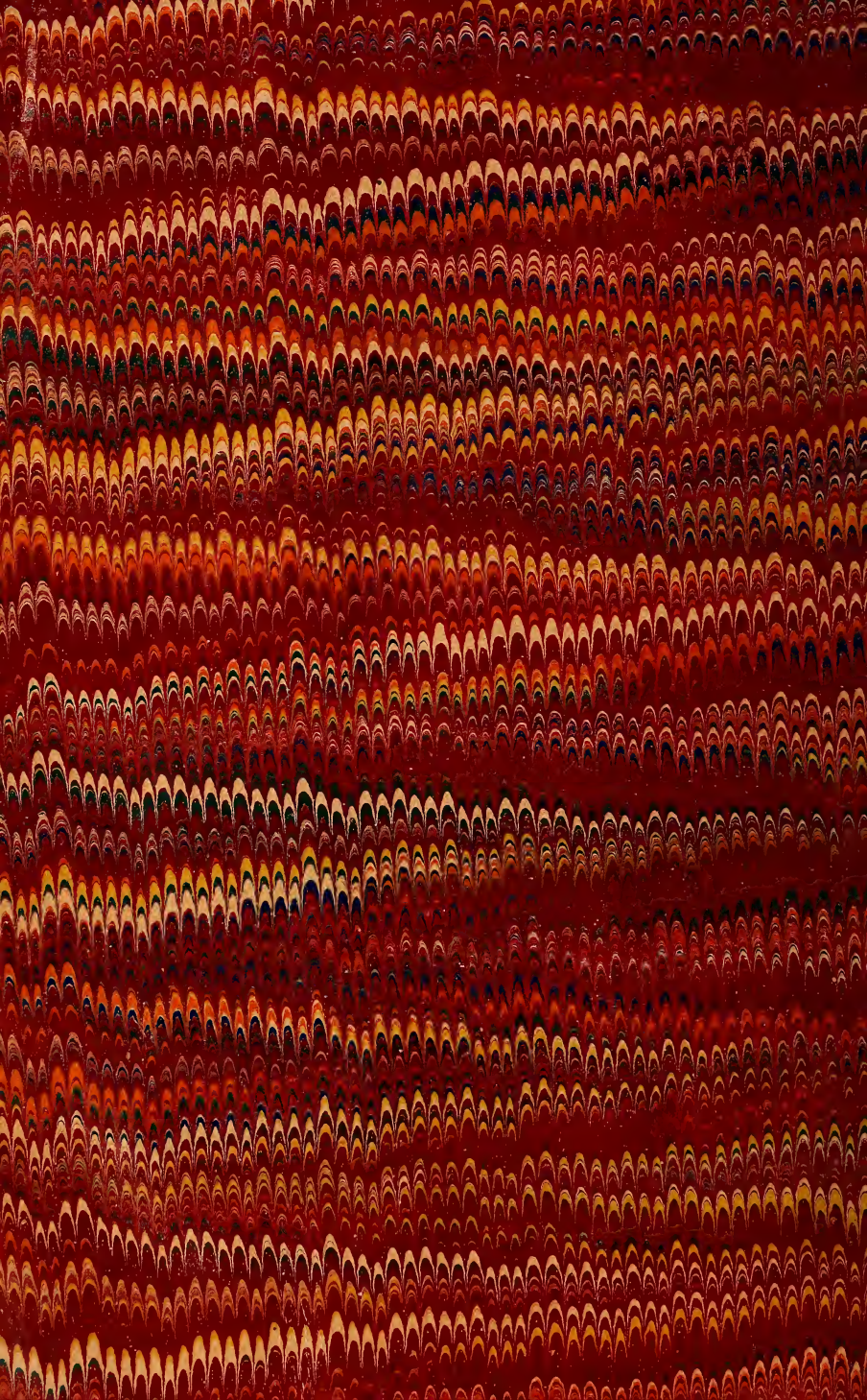
10. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

11. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

12. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

13. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.







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